الجامع لعلم الصرف

A Comprehensive Study of Arabic Morphology

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العلم والهدى

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بسم الله الرحمن الرحيم

In the Name of Allah, the Most Gracious, the Most Merciful

نقل جلال الدين السيوطيّ

"أمّا التصريف: فإنّ من فاتَهُ علمُه فاته الْمُعْظَم"

(المزهر في علوم اللغة وأنواعها)

بسم الله الرحمن الرحيم

الحمد لله ربّ العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من النّاس أجمعين أمّا بعد

Introduction

To achieve a deep and coherent understanding of any language, it is of imperative importance that an individual grasps the fundamental and foundational rules; thereafter they must work to increase their vocabulary within that language. This is no different when studying Arabic; as a student embarks on the journey of creating proficiency in the Arabic language with the aim of furthering their ability to study and benefit from the canonical texts of Islam; The Holy Qur'an and the Prophetic Traditions, many sciences and disciplines need to be studied. The prominent historian ibn Khaldoon pens in the preface of his famed book on history,

علوم اللسان العربي أركانه أربعة وهي اللغة والنحو والبيان والأدب ومعرفته ضروريّة على أهل الشريعة

The core modules of the Arabic language are four: lexicology, syntax, rhetoric and literature. A deep understanding of the language is imperative for the students of the religion.

Ibn Khaldoon then ranks each of the core modules according to their order of importance; he emphasises the significance of syntax by giving it the highest ranking from the four. Furthermore, ibn Qutaybah attributes a proverb to the second Caliph Umar RA in his book *Gareebul Hadeeth*:

تعلّموا السنن والفرائض واللحن كما تعلّموا القرآن

Study the Prophetic Traditions, the obligatory acts and the ability to discern errors in the Arabic language (syntax and language) just as you study the Qur'an

The science of morphology (*sarf*) was formerly studied as an integral part of the science of *syntax* (*nahw*). It was only towards the end of the second century of the Hijri calendar that the science of morphology started to be compiled as an independent discipline, distinct from the works of syntax. A deeper study of syntax along with a concise primer into the development of syntax can be found in the Arabic/English publication of *Hidayatun Nahw* (published by Jamiatul Ilm Wal Huda).

It is only with the infinite grace and the divine ability showered by Almighty Allah that my attempts at compiling these notes on Arabic morphology have come together as the work before you. I embarked on this task with the intention of making the Arabic language more accessible for the students of Arabic, thus allowing them to benefit from the Holy Qur'an and the Prophetic Traditions with a greater degree of rigour and accuracy. This compilation includes an introduction to Arabic morphology along with the key terms found in the classical and contemporary works. Thereafter, the framework to understanding and developing an

awareness of the nineteen famous scales is expounded upon, including within it a wide range of word formulations. Furthermore, a review of the main charts are supplemented with the more concise and abbreviated version of the charts, commonly known as the *sarf sagheer.* A study of the nineteen scales and the *sarf sagheer* are the primary objectives of this first volume.

In addition, the second part of this first volume enumerates and explores the distinct and nuanced effect produced by the variant scales, along with an addendum that breaks down each of the scales and discusses any rules specific to certain scales. Naturally, it was essential to clarify the key terms for the advanced and more complex charts that have been introduced later on in the work. Almighty Allah willing, the foundation that is laid in this first volume will be developed in the second volume. Finally, the concluding part of this first volume delves and clarifies any confusions surrounding certain words that are found in the Qur'anic text, which students may find difficult when attempting to decipher the morphology of those words.

Despite this small effort of mine amalgamated with the divine ability granted to me by Almighty Allah, I accept the weaknesses within myself and concede that there may be mistakes. I also acknowledge that there may be many other words within the Holy Qur'an that may be worth adding to the final section of this first volume. Therefore, I request all readers to email me without hesitation regarding any suggested changes or additions that may enhance future prints.

I conclude by expressing immense appreciation towards all those friends of mine who helped me in the completion of this work. I pray that Almighty Allah reward them with abundant successes in both worlds and makes this effort a means of salvation for them on the day of Judgement and a means of entry into Paradise. It would be difficult to mention all those friends by name; however, I would like to express gratitude to my dear friends, Yusuf Dalal, Muhammad Umar Karim & Mohsin Ali for editing the entire work and providing invaluable suggestions throughout. I pray Almighty Allah rewards all of them abundantly and makes this effort a service for His religion. May He reward them for every individual who derives any benefit from the compilation and for every person who understands the Holy Qur'an and the Prophetic Traditions more accurately after studying the rules of morphology from this work. I conclude with a prayer that Almighty Allah grants every one of us entry into the highest ranks of Jannah without any reckoning, Ameen.

Muawiyah ibn Mufti Abdussamad Ahmed

Method of using this book

Arabic morphology is an extremely technical and methodical science. It is definitely not in the best interest of a novice to merely read a book of Arabic morphology *(sarf)* passively. Rather, it is a science that is found to be much more effective by actively practicing the variant Arabic scales, patterns and forms. It is for this reason that the teachers of Arabic morphology are commonly found to direct the majority of their efforts in listening to the variant scales from their students. The objective is for the different scales and forms to flow instinctively from the tongue without any hesitation. In the first few months of teaching, the teacher will often spend an extremely limited amount of time attempting to explain the deeper connotations of the scales; details that are more relevant to a student of an intermediate level after they have mastered the scales. Therefore, the following are a few directives to derive maximum benefit from this work:

This is volume one of the morphology compilation, this volume gathers almost everything needed for students in their first year of Arabic morphology (along with some additional discussions). The only discussions that are touched on, but not entirely detailed are the more advanced charts; namely the charts and the rules pertaining to مضاعف , مهموز and معتلّ. They are discussed within the first volume, but without the additional detail. The specifics will be outlined in the second volume. The remaining discussions that form the main body of Arabic morphology are covered within this volume. In sha Allah, this work will serve as a comprehensive study for Arabic morphology.

This first volume is divided into five parts:

Part 1: All the discussions pertaining to the 'big charts' (صرف كبير) for the 'basic-level scales'.

Part 2: All the discussions pertaining to the 'small charts' (صرف صغير) for the 'basic level scales'. This also includes an addendum on the distinct and nuanced effect (خصوصيّات) of these scales.

Part 3: All the technical terms of the 'advanced level scales' are expounded upon.

Part 4: A review of all the 'basic level scales'.

Part 5: Complex words that occur within the Holy Qur'an, which students may find challenging from a morphological perspective.

Below is a detailed explanation and recommendation for studying the five parts:

Recommendations for studying Part 1:

There are eight primary chapters covered in this part, which serve as the building blocks of Arabic morphology. Any future studies will be predicated on these foundations:

- Past tense,
- Present/future tense',
- *Nasibah,*
- *Jaazimah,*
- The imperative scale,
- The prohibitive scale,
- The emphatic scale,
- Nouns.

For each of these eight chapters, the system is consistent.

Every discussion is prefaced with a brief understanding of what the chapter entails, thereafter, the scales are immediately introduced. A student is advised to begin by learning and memorising one or two scales a day, however, once the student is acquainted to the scales, they are then advised to increase to five or more scales a day.

One should bear in mind that they should not only learn the varying scales, but also the 'headings' of each chart along with their different 'forms' (number, gender and person).

For each of the main chapters, there are nineteen words used for practicing the different forms and scales. These are the nineteen famous scales of Arabic morphology. There are other scales as well, however, not as commonly used.

Only after a student becomes accustomed to all nineteen scales of the eight chapters should the rules, additional information and translation for each chapter be studied, thus ensuring all aspects of the discussions are completed.

Finally, students should always remember that the primary focus should always remain the scales and their constant repetition, one should not make the translations or the rules the primary objective, even though they are no doubt beneficial for a comprehensive understanding; they are not the focus of morphology.

Recommendations for studying Part 2:

All nineteen scales are learnt in their 'shortened forms' *(sarf sagheer)*, thereafter, up to ten different examples are given for each scale for the student to practice with. These nineteen *sarf sagheer* scales should be properly memorised and constantly repeated with the ten sample words provided. These scales are the same that were used in Part 1, once a student is confident with Part 1 and Part 2 of this work, they will have a brilliant foundation to of Arabic morphology.

Furthermore, in Part 2, the distinct and nuanced effects for each scale is mentioned along with additional rules. However, it is not recommended for one to study the rules at the same time as memorising the scales. Rather, the student should allow time to fully practice the scales with the different words, once the student is fully confident with the scales and their patterns, then they should revisit all the scales and study the distinct and nuanced effects. It is hoped that this methodology will prevent a shift in focus away from the learning and memorising of the actual scales. If they start to learn the distinct and nuanced effects immediately it may distract from the learning of the *sarf sagheer* thoroughly and repeatedly.

Recommendations for studying Part 3:

Most of the practicing required for the novice of Arabic morphology is actually carried out in Part 1 and Part 2 of this volume. In Part 3, an introduction to the definitions for the more 'advanced form charts' is provided, the finer details of which can be found in the second volume of this work. However, in this book, the definitions are covered so that the student starts to think about these ideas prior to formally take a deep-dive into them. It is of greater importance for the student to recognise and be acquainted with these terms as opposed to merely memorising them.

Recommendations for studying Part 4:

Part 4 is a review of the nineteen different words learnt in Part 1 and Part 2. This is to reinforce the ideas explored and learnt earlier so that the student is fully confident with these foundational, yet pivotal scales prior to advancing onto the more difficult scales of the second volume.

Recommendations for studying Part 5:

Part 5 focusses on a selection of the complex words that occur within the Holy Qur'an, which students may find challenging from a morphological perspective. These words are provided with an explanation of the morphological construct for each word. Students must endeavour to understand each example, rather than simply memorising them.

Exercises & Practice:

There are numerous exercises in the book; this includes exercises for the scales and also for the translation. It is not necessary for the student to write each and every exercise, as the focus of morphology is to become fluent in reading and speaking. However, writing a few selected scales will surely be of benefit as some learn better that way, but it will also assist in improving an individual's Arabic writing skills. Finally, the translation and scale-finding exercises should be completed as a must, they will expose any flaws in one's studies and will assist a student to make improvements where required. This will determine whether a student has understood the science and can effectively apply beyond the mere memorisation of the scales.

If students require further practice, then it would be useful for them to do complete all of the exercises and maybe even seek further exercises. They should also make use of the flow charts towards the end of the book to gain an idea of the outline of the book and Arabic morphology as a science.

Note: Most institutes have approximately 40 weeks of studying in a year. If the exam weeks and revision weeks are removed, then that would leave approximately (or slightly more than) 30 studying weeks. Below a rough 30 week timetable has been presented to give the teachers and students a rough idea as to how long each section should take.

30 WEEK TIMTETABLE

	Topic
1	Introduction
2	Past Tense (1)
3	Past Tense (2)
4	Past Tense (3)
5	Present/future Tense (1)
6	Present/future Tense (2)
7	Present/future Tense (3)
8	الحروف الناصبة (1)
9	الحروف الناصبة (2)
10	الحروف الجازمة (1)
11	الحروف الجازمة (2)
12	Imperative scale (1)
13	Imperative scale (2)
14	Prohibitive scale
15	Emphatic (تأكيد) form (1)
16	Emphatic (تأكيد) form (2)
17	Discussion of nouns (1)
18	Discussion of nouns (2)
19	Discssion of Sarf Sagheer (1) – without 'special meanings' discussion
20	Discssion of Sarf Sagheer (2) – without 'special meanings' discussion
21	Discssion of Sarf Sagheer (1) – with 'special meanings' discussion and extra words
22	Discssion of Sarf Sagheer (2) – with 'special meanings' discussion and extra words
23	Discssion of any extended *(mulhaq)* scales for Sarf Sagheer
24	Introduction to the advanced charts (1)
25	Introduction to the advanced charts (2)
26	Recap of all the basic charts (1)
27	Recap of all the basic charts (2)
28	Difficult words from the Holy Qur'an (1)
29	Difficult words from the Holy Qur'an (2)
30	Difficult words from the Holy Qur'an (3)

Introduction

The definition and purpose of Sarf (Arabic Morphorlogy):

1) To learn the different scales of Arabic words; especially Arabic verbs.
2) Method of changing Arabic words from one form to another; from singular to dual to plural, from masculine to feminine.
3) Being able to read, speak and write Arabic words (especially verbs) correctly.

Important terminologies:

	Term	Meaning
1	اِسْم	A noun
2	فِعْل	A verb
3	حَرْف	A particle
4	ضَمَّة	*Dhammah* is the name given to this sign ـُ (above a letter)
5	مَضْمُوْم	This is the name given to a letter that is in a *dhammah* (ending) state. (See grammer books for more detail)
6	فَتْحَة	*Fathah* is the name given to this sign ـَ (above a letter)
7	مَفْتُوْح	This is the name given to a letter that is in a *fathah* (ending) state. (See grammer books for more detail)
8	كَسْرَة	*Kasrah* is the name given to this sign ـِ (below a letter)
9	مَكْسُوْر	This is the name given to a letter that is in a *kasrah* (ending) state. (See grammer books for more detail)
10	سُكُوْن/جَزْم	*Sukoon/Jazm* is the name given to this sign ـْ (above a letter)
11	حَرَكَة	This is the collective name of *dhammah, fathah* and *kasrah.*

12	مُتَحَرِّك	This is the name of that letter which has a *dhammah, fathah* or a *kasrah* upon it.
13	سَاكِنْ	This is the name of that letter which has a *sukoon* upon it.
14	تَنْوِيْن	*Tanween* is the name given to the following: ـٌ (the double *dhammah),* ـً (the double *fathah),* ـٍ (the double *kasrah).*
15	تَشْدِيْد	*Tashdeed* is the name given to this sign ـّ (above a letter). This sign appears when two same letters appear together; they are merged (and written as one) and the *tashdeed* sign is placed upon it. E.g. رَبّ (notice the repetition of the letter *baa).*
16	مُشَدَّد	This is the name of that letter which has a *tashdeed* upon it.
17	اَلْفِعْلُ الْمَاضِيْ	This is the past tense verb. E.g. نَصَرَ (he helped), notice the past tense meaning.
18	اَلْفِعْلُ الْمُضَارِعُ	This is the present/future tense verb. E.g. يَنْصُرُ (he is helping/will help), notice the present/future tense meaning.
19	اَلْفِعْلُ الْحَالُ	This is the present tense verb.
20	اَلْفِعْلُ الْمُسْتَقْبِلُ	This is the future tense verb.
21	اَلْفِعْلُ الْأَمْرُ	This is the imperative verb. E.g. اُنْصُرْ (help), notice the imperative meaning.
22	اَلْفِعْلُ النَّهْيُ	This is the prohibiting verb. E.g. لَا تَنْصُرْ (don't help), notice the prohibitive meaning.
23	اِسْمُ الْفَاعِل	This is the 'active doer form' noun. E.g. نَاصِرٌ (helper), notice the 'active doer form' meaning.
24	اِسْمُ الْمَفْعُوْل	This is the 'passive done-upon (object)' form noun. E.g. مَنْصُوْرٌ (helped), notice the 'passive done-upon (object) form' meaning.
25	اِسْمُ التَّفْضِيْل	This is the comparative 'superlative noun'. E.g. أَنْصَرُ (helps **more**), notice the 'comparative superlative' meaning.
26	اِسْمُ الظَّرْف	This is an adverb (time/place noun). E.g. مَلْعَب (place of playing), notice the 'time/place' meaning.
27	اِسْمُ الْآلَة	This is the 'instrumentality' noun. E.g. مِفْتَاح (tool to open = key), notice the 'tool' meaning.

28	وَاحِد	This is singular form. E.g. نَصَرَ (he (one man) helped).
29	تَثْنِيَة	This is dual form. E.g. نَصَرَا (They (two men) helped). Note: In the English language, there is no separate scale for dual; rather it is 'singular' or 'plural'. However, in Arabic, there is the 'dual' form, thereafter, the 'plural' form.
30	جَمْع	This is plural form. E.g. نَصَرُوْا (They (three or more men) helped).
31	مُذَكَّر	This is masculine form. E.g. نَصَرَ (he (one man) helped).
32	مُؤَنَّث	This is feminine form. E.g. نَصَرَتْ (she (one woman) helped).
33	غَائِب	This is 3rd person (i.e. the person being talked about is not present). E.g. نَصَرَ (he (one man) helped), notice the person being talked about is 'he' who is not present (3rd person).
34	حَاضِر	This is 2nd person (i.e. the person being talked about is present infront of the speaker). E.g. نَصَرْتَ (you (one man) helped), notice the person being talked about is 'you' who is present in front of the speaker (2nd person).
35	مُتَكَلِّم	This is 1st person (i.e. the person being talked about is themself/themselves). E.g. نَصَرْتُ (I helped), notice the person being talked about is 'I' who is the person himself (1st person).
36	إِثْبَات	This is to affirm (positive) something.
37	نَفْي	This is to negate (negative) something.
38	اَلْفِعْلُ الْمَعْرُوْف	This is the active verb (i.e. the verb whose doer is **known**). E.g. نَصَرَ (he helped), notice we know who did the action, 'he'.
39	اَلْفِعْلُ الْمَجْهُوْل	This is the passive verb (i.e. the verb whose doer is **unknown**). E.g. نُصِرَ (he was helped), notice we don't know who did the action, rather we know who it was done upon.
40	اَلْفِعْلُ الْمُثْبَت	This is the positive/affirming verb (i.e. the verb which indicates that something happened or will happen). E.g. نَصَرَ (he (one man) helped), notice it is affirming the meaning of help.

41	اَلْفِعْلُ الْمَنْفِيّ	This is the negative/negating verb (i.e. the verb which indicates that something never happened or will not happen). E.g. مَا نَصَرَ (he (one man) never helped), notice it is negating the meaning of help.
42	اَلنُّوْنُ الثَّقِيْلَةُ	This is used to indicate to the **heavy** *noon* added for emphasis. This *noon* has a *tashdeed* upon it.
43	اَلنُّوْنُ الْخَفِيْفَةُ	This is used to indicate to the **light** *noon* added for emphasis. This *noon* has a *sukoon* upon it.
44	اَلْحَرْفُ الْأَصْلِي	These include the **original letters** when compared to their respective scales: so the *faa* position, *'ayn* position and *laam* position of a word.
45	اَلْحَرْفُ الزَّائِد	These include the **extra letters** when compared to their respective scales. So anything **other than** the *faa* position, *'ayn* position and the *laam* position of a word.
46	صِيْغَة	This is the **form** of the word in terms of number, gender and person. Example: singular, male 3rd person.
47	بَحْث	This is the **discussion** of the word in terms of tense, imperative, prohibitive, etc. Example: Discussion of the 'positive past tense active verb'.
48	وَزْن	This is the **scale** that a verb is upon. Example: On the scale of نَصَرَ يَنْصُرُ .
49	حُرُوْف عِلَّة	These are the **weak letters** *(huroof 'illah)* – these are the letters: *alif* (ا), *waaw* (و) and *yaa'* (ي).
50	اَلصَّرْفُ الْكَبِيْرُ	These are the 'big' sarf charts. These refer to the individual big charts for each tense, etc. E.g. The chart for the past tense verb.
51	اَلصَّرْفُ الصَّغِيْر	These are the 'small' sarf charts. These refer to learning different scales with only the first word of each 'big' chart. This will be understood more when the charts appear and are explained.
52	اَلْفِعْلُ اللَّازِمُ	This is such a **intransitive verb** that does **not** have a مفعول به (object) – rather it suffices with the فاعل (doer). E.g. كَرُمَ زَيْدٌ (Zaid was generous).
53	اَلْفِعْلُ الْمُتَعَدِّي	This is such a **transitive verb** that **must** have a مفعول به (object) for completing the sentence – it **cannot** suffice on just the فاعل (doer). E.g. نَصَرَ زَيْدٌ خَالِدًا (Zaid helped Khalid).

Introductory knowledge

It is very important to know the method of learning all the subjects being studied, especially sarf – as sarf has a unique manner of learning compared to the other sciences. Therefore, some introductory notes will be outlined and thereafter the method to learn the subject will be mentioned.

In the Arabic language, all words can be divided into three categories:

- Verbs (فعل/أفعال) – these are mainly discussed in sarf books (and hence this book is filled with discussions on verbs).
- Nouns (اِسْم/أسماء) – these are mainly discussed in the nahw (grammar) books, however some types of nouns are discussed within sarf books (and hence this book).
- Particles (حَرْف/حروف) – these are discussed only in the nahw (grammar) books, hence will not be discussed in this sarf book at all.

The focus of sarf is the changing of verbs or nouns into different formats based on number (singular, dual, plural), gender (masculine, feminine) and person (1st person, 2nd person, 3rd person).

In this book, the main Sarf discussions regarding verbs will be completed first, thereafter, the main sarf discussions regarding nouns.

In verbs, there will be 14 different forms of each word depending on the number, gender and person. These different word forms are called *seegah* (صِيْغَة) in the Arabic language.

Number: Unlike English where there is only singular and plural scales, in Arabic there is singular, dual and plural scales. Singular (S) is called (وَاحِد), dual (D) is called (تَثْنِيَة) and plural (P) is called (جَمْع).
Gender: The two genders are male (M) which is called (مُذَكَّر) and female (F) which is called (مُؤَنَّث).
Person: Third person (3) is called (غَائِب), second person (2) is called (حَاضِر) and first person (1) is called (مُتَكَلِّم).

The different *'baabs'* in Arabic verbs

Arabic verbs have certain scales which almost all the verbs follow. Once these scales are learnt properly and mastered, it becomes easier to apply any Arabic verb to those scales.

These different verb scales are referred to as *'baab'* (or plural, *'baabs')* in Arabic morphology books; from now onwards, the word *'baab'* will be used to refer to these scales.

In total, there are nineteen famous (and common) *baabs,* although in some books more *baabs* are mentioned (however, these extra *baabs* mentioned in some detailed books are rare, and hence avoided in this book).

The nineteen *baabs* are the following:

Note: One example is mentioned for each *baab,* the teachers are requested to explain the example and how it is matched with the *baab.*

Example		***Baab***	Root noun	Present Tense	Past Tense	
يَكْتُبُ	كَتَبَ	ن	نَصْر	يَنْصُرُ	نَصَرَ	**1**
يَجْلِسُ	جَلَسَ	ض	ضَرْب	يَضْرِبُ	ضَرَبَ	**2**
يَبْحَثُ	بَحَثَ	ف	فَتْح	يَفْتَحُ	فَتَحَ	**3**
يَثْقُلُ	ثَقُلَ	ك	كَرْم	يَكْرُمُ	كَرُمَ	**4**
يَبْخَلُ	بَخِلَ	س	سَمْع	يَسْمَعُ	سَمِعَ	**5**
يَنْعِمُ	نَعِمَ	ح	حِسْبَان	يَحْسِبُ	حَسِبَ	**6**
يُبَشِّرُ	بَشَّرَ	تَفْعِيْل	تَعْلِيْم	يُعَلِّمُ	عَلَّمَ	**7**
يُبَاحِثُ	بَاحَثَ	مُفَاعَلَة	مُقَاتَلَة	يُقَاتِلُ	قَاتَلَ	**8**

9	أَكْرَمَ	يُكْرِمُ	إِكْرَام	إِفْعَال	أَبْحَرَ	يُبْحِرُ
10	تَمَتَّعَ	يَتَمَتَّعُ	تَمَتُّع	تَفَعُّل	تَبَدَّلَ	يَتَبَدَّلُ
11	تَبَادَلَ	يَتَبَادَلُ	تَبَادُل	تَفَاعُل	تَبَاحَثَ	يَتَبَاحَثُ
12	اِنْكَسَرَ	يَنْكَسِرُ	اِنْكِسَار	اِنْفِعَال	اِنْبَعَثَ	يَنْبَعِثُ
13	اِجْتَنَبَ	يَجْتَنِبُ	اِجْتِنَاب	اِفْتِعَال	اِبْتَدَرَ	يَبْتَدِرُ
14	اِسْتَكْبَرَ	يَسْتَكْبِرُ	اِسْتِكْبَار	اِسْتِفْعَال	اِسْتَبْعَدَ	يَسْتَبْعِدُ
15	اِخْشَوْشَنَ	يَخْشَوْشِنُ	اِخْشِيْشَان	اِفْعِيْعَال	اِعْشَوْشَبَ	يَعْشَوْشِبُ
16	بَعْثَرَ	يُبَعْثِرُ	بَعْثَرَة	فَعْلَلَة	بَسْمَلَ	يُبَسْمِلُ
17	تَسَرْبَلَ	يَتَسَرْبَلُ	تَسَرْبُل	تَفَعْلُل	تَجَلْبَبَ	يَتَجَلْبَبُ
18	اِحْرَنْجَمَ	يَحْرَنْجِمُ	اِحْرِنْجَام	اِفْعِنْلَال	اِفْرَنْقَعَ	يَفْرَنْقِعُ
19	اِقْشَعَرَّ	يَقْشَعِرُّ	اِقْشِعْرَار	اِفْعِلَّال	اِضْمَحَلَّ	يَضْمَحِلُّ

Past Tense

This chapter discusses the past tense (مَاضِيْ) forms of Arabic verbs.

The chapter includes the following four categories:

1) بَحْثُ الْإِثْبَاتِ لِلْفِعْلِ الْمَاضِيْ الْمَعْرُوْف – The affirming discussion for the active past tense verb.
2) بَحْثُ الْإِثْبَاتِ لِلْفِعْلِ الْمَاضِيْ الْمَجْهُوْل – The affirming discussion for the passive past tense verb.
3) بَحْثُ النَّفْيِ لِلْفِعْلِ الْمَاضِيْ الْمَعْرُوْف – The negating discussion for the active past tense verb.
4) بَحْثُ النَّفْيِ لِلْفِعْلِ الْمَاضِيْ الْمَجْهُوْل – The negating discussion for the passive past tense verb.

There will be four tables below mentioning the detail of each category with Urdu and English translation.
Thereafter, there will be a fifth chart which will only include the headings of the tables with the Arabic scales; this will recap the four earlier charts.
Then, there will be nineteen charts and exercises for consolidating the charts of 'past tense' for the learner. In the exercises there will be many gaps that will need to be filled in; these gaps could be in the headings of the tables or in the actual Arabic forms.
Subsequently, there will be questions asking the learner to write down the 'forms' (seegah), 'discussions' (bahth) and translations (Urdu and English) of given words.
Finally, some important rules and notes related to the chapter will be mentioned.

Charts

Understand and learn the table for (بَحْثُ الْإِثْبَاتِ لِلْفِعْلِ الْمَاضِي الْمَعْرُوْفِ)

بَحْثُ الْإِثْبَاتِ لِلْفِعْلِ الْمَاضِي الْمَعْرُوْفِ **Affirming Discussion of Active Past Tense**						
Person	Gender	Number	English	Urdu	Arabic	Form
Third person (3) (غَائِب)	**Masculine** (M) (مُذَكَّر)	**Singular** (S)	He did	اس ایک مرد نے کیا	فَعَلَ	وَاحِد مُذَكَّر غَائِب
		Dual (D)	They (2) did	ان دو مردوں نے کیا	فَعَلَا	تَثْنِيَة مُذَكَّر غَائِب
		Plural (P)	They (3 or more) did	ان سب مردوں نے کیا	فَعَلُوْا	جَمْع مُذَكَّر غَائِب
	Feminine (F) (مُؤَنَّث)	**Singular** (S)	She did	اس ایک عورت نے کیا	فَعَلَتْ	وَاحِد مُؤَنَّث غَائِب
		Dual (D)	They (2) did	ان دو عورتوں نے کیا	فَعَلَتَا	تَثْنِيَة مُؤَنَّث غَائِب
		Plural (P)	They (3 or more) did	ان سب عورتوں نے کیا	فَعَلْنَ	جَمْع مُؤَنَّث غَائِب
Second person (2) (حَاضِر)	**Masculine** (M) (مُذَكَّر)	**Singular** (S)	You (M) did	تو ایک مرد نے کیا	فَعَلْتَ	وَاحِد مُذَكَّر حَاضِر
		Dual (D)	You (2) did	تم دو مردوں نے کیا	فَعَلْتُمَا	تَثْنِيَة مُذَكَّر حَاضِر
		Plural (P)	You (3 or more) did	تم سب مردوں نے کیا	فَعَلْتُمْ	جَمْع مُذَكَّر حَاضِر
	Feminine (F) (مُؤَنَّث)	**Singular** (S)	You (F) did	تو ایک عورت نے کیا	فَعَلْتِ	وَاحِد مُؤَنَّث حَاضِر
		Dual (D)	You (2) did	تم دو عورتوں نے کیا	فَعَلْتُمَا	تَثْنِيَة مُؤَنَّث حَاضِر
		Plural (P)	You (3 or more) did	تم سب عورتوں نے کیا	فَعَلْتُنَّ	جَمْع مُؤَنَّث حَاضِر
First person (1) (مُتَكَلِّم)	**Masculine/ Feminine**	**Singular** (S)	I did	میں نے کیا	فَعَلْتُ	وَاحِد مُذَكَّر/مُؤَنَّث مُتَكَلِّم
	Masculine/ Feminine	**Dual/Plural** (D/P)	We did	ہم نے کیا	فَعَلْنَا	تَثْنِيَة/جَمْع مُذَكَّر/مُؤَنَّث مُتَكَلِّم

Note: The verb فَعَلْتُمَا appears in two out of the fourteen scales, for the dual present **masculine** and the dual present **feminine** – one can only work out by context which scale is intended.

Understand and learn the table for (بَحْثُ الْإِثْبَاتِ لِلْفِعْلِ الْمَاضِيْ الْمَجْهُوْلِ)

بَحْثُ الْإِثْبَاتِ لِلْفِعْلِ الْمَاضِيْ الْمَجْهُوْلِ **Affirming Discussion of Passive Past Tense**						
Person	Gender	Number	English	Urdu	Arabic	Form
Third person (3) (غائب)	**Masculine** (M) (مذکّر)	**Singular** (S)	He was done	وہ ایک مرد کیا گیا	فُعِلَ	وَاحِد مُذَكَّر غَائِب
		Dual (D)	They (2) were done	وہ دو مرد کیے گئے	فُعِلَا	تَثْنِيَة مُذَكَّر غَائِب
		Plural (P)	They (3 or more) were done	وہ سب مرد کیے گئے	فُعِلُوْا	جَمْع مُذَكَّر غَائِب
	Feminine (F) (مؤنّث)	**Singular** (S)	She was done	وہ ایک عورت کی گئی	فُعِلَتْ	وَاحِد مُؤَنَّث غَائِب
		Dual (D)	They (2) were done	وہ دو عورتیں کی گئیں	فُعِلَتَا	تَثْنِيَة مُؤَنَّث غَائِب
		Plural (P)	They (3 or more) were done	وہ سب عورتیں کی گئیں	فُعِلْنَ	جَمْع مُؤَنَّث غَائِب
Second person (2) (حاضر)	**Masculine** (M) (مذکّر)	**Singular** (S)	You (M) were done	تو ایک مرد کیا گیا	فُعِلْتَ	وَاحِد مُذَكَّر حَاضِر
		Dual (D)	You (2) were done	تم دو مرد کیے گئے	فُعِلْتُمَا	تَثْنِيَة مُذَكَّر حَاضِر
		Plural (P)	You (3 or more) were done	تم سب مرد کیے گئے	فُعِلْتُمْ	جَمْع مُذَكَّر حَاضِر
	Feminine (F) (مؤنّث)	**Singular** (S)	You (F) were done	تو ایک عورت کی گئی	فُعِلْتِ	وَاحِد مُؤَنَّث حَاضِر
		Dual (D)	You (2) were done	تم دو عورتیں کی گئیں	فُعِلْتُمَا	تَثْنِيَة مُؤَنَّث حَاضِر
		Plural (P)	You (3 or more) were done	تم سب عورتیں کی گئیں	فُعِلْتُنَّ	جَمْع مُؤَنَّث حَاضِر
First person (1) (متکلّم)	**Masculine/ Feminine**	**Singular** (S)	I was done	میں کیا گیا	فُعِلْتُ	وَاحِد مُذَكَّر/مُؤَنَّث مُتَكَلِّم
	Masculine/ Feminine	**Dual/Plural** (D/P)	We were done	ہم کیے گئے	فُعِلْنَا	تَثْنِيَة/جَمْع مُذَكَّر/مُؤَنَّث مُتَكَلِّم

Note: The verb فُعِلْتُمَا appears in two out of the fourteen scales, for the dual present **masculine** and the dual present **feminine** – one can only work out by context which scale is intended.

Understand and learn the table for (بَحْثُ النَّفْيِ لِلْفِعْلِ الْمَاضِيْ الْمَعْرُوْفِ)

بَحْثُ النَّفْيِ لِلْفِعْلِ الْمَاضِيْ الْمَعْرُوْفِ **Negating Discussion of Active Past Tense**						
Person	Gender	Number	English	Urdu	Arabic	Form
Third person (3) (غائب)	**Masculine** (M) (مذکر)	**Singular** (S)	He never did	اس ایک مرد نے نہیں کیا	مَا فَعَلَ	وَاحِد مُذَکَّر غَائِب
		Dual (D)	They (2) never did	ان دو مردوں نے نہیں کیا	مَا فَعَلَا	تَثْنِيَة مُذَکَّر غَائِب
		Plural (P)	They (3 or more) never did	ان سب مردوں نے نہیں کیا	مَا فَعَلُوْا	جَمْع مُذَکَّر غَائِب
	Feminine (F) (مؤنث)	**Singular** (S)	She never did	اس ایک عورت نے نہیں کیا	مَا فَعَلَتْ	وَاحِد مُؤَنَّث غَائِب
		Dual (D)	They (2) never did	ان دو عورتوں نے نہیں کیا	مَا فَعَلَتَا	تَثْنِيَة مُؤَنَّث غَائِب
		Plural (P)	They (3 or more) never did	ان سب عورتوں نے نہیں کیا	مَا فَعَلْنَ	جَمْع مُؤَنَّث غَائِب
Second person (2) (حاضر)	**Masculine** (M) (مذکر)	**Singular** (S)	You (M) never did	تو ایک مرد نے نہیں کیا	مَا فَعَلْتَ	وَاحِد مُذَکَّر حَاضِر
		Dual (D)	You (2) never did	تم دو مردوں نے نہیں کیا	مَا فَعَلْتُمَا	تَثْنِيَة مُذَکَّر حَاضِر
		Plural (P)	You (3 or more) never did	تم سب مردوں نے نہیں کی	مَا فَعَلْتُمْ	جَمْع مُذَکَّر حَاضِر
	Feminine (F) (مؤنث)	**Singular** (S)	You (F) never did	تو ایک عورت نے نہیں کیا	مَا فَعَلْتِ	وَاحِد مُؤَنَّث حَاضِر
		Dual (D)	You (2) never did	تم دو عورتوں نے نہیں کیا	مَا فَعَلْتُمَا	تَثْنِيَة مُؤَنَّث حَاضِر
		Plural (P)	You (3 or more) never did	تم سب عورتوں نے نہیں کیا	مَا فَعَلْتُنَّ	جَمْع مُؤَنَّث حَاضِر
First person (1) (متکلم)	**Masculine/ Feminine**	**Singular** (S)	I never did	میں نے نہیں کیا	مَا فَعَلْتُ	وَاحِد مُذَکَّر/مُؤَنَّث مُتَکَلِّم
	Masculine/ Feminine	**Dual/Plural** (D/P)	We never did	ہم نے نہیں کیا	مَا فَعَلْنَا	تَثْنِيَة/جَمْع مُذَکَّر/مُؤَنَّث مُتَکَلِّم

Understand and learn the table for (بَحْثُ النَّفْيِ لِلْفِعْلِ الْمَاضِيْ الْمَجْهُوْلِ)

بَحْثُ النَّفْيِ لِلْفِعْلِ الْمَاضِيْ الْمَجْهُوْلِ **Negating Discussion of Passive Past Tense**						
Person	Gender	Number	English	Urdu	Arabic	Form
Third person (3) (غائب)	**Masculine** (M) (مذکر)	**Singular** (S)	He was not done upon	وہ ایک مرد نہیں کیا گیا	مَا فُعِلَ	وَاحِد مُذَکَّر غَائِب
		Dual (D)	They (2) were not done upon	وہ دو مرد نہیں کیے گئے	مَا فُعِلَا	تَثْنِيَة مُذَکَّر غَائِب
		Plural (P)	They (3 or more) were not done upon	وہ سب مرد نہیں کیے گئے	مَا فُعِلُوْا	جَمْع مُذَکَّر غَائِب
	Feminine (F) (مؤنث)	**Singular** (S)	She was not done upon	وہ ایک عورت نہیں کی گئی	مَا فُعِلَتْ	وَاحِد مُؤَنَّث غَائِب
		Dual (D)	They (2) were not done upon	وہ دو عورتیں نہیں کی گئیں	مَا فُعِلَتَا	تَثْنِيَة مُؤَنَّث غَائِب
		Plural (P)	They (3 or more) were not done upon	وہ سب عورتیں نہیں کی گئیں	مَا فُعِلْنَ	جَمْع مُؤَنَّث غَائِب
Second person (2) (حاضر)	**Masculine** (M) (مذکر)	**Singular** (S)	You (M) were not done upon	تو ایک مرد نہیں کیا گیا	مَا فُعِلْتَ	وَاحِد مُذَکَّر حَاضِر
		Dual (D)	You (2) were not done upon	تم دو مرد نہیں کیے گئے	مَا فُعِلْتُمَا	تَثْنِيَة مُذَکَّر حَاضِر
		Plural (P)	You (3 or more) were not done upon	تم سب مرد نہیں کیے گئے	مَا فُعِلْتُمْ	جَمْع مُذَکَّر حَاضِر
	Feminine (F) (مؤنث)	**Singular** (S)	You (F) were not done upon	تو ایک عورت نہیں کی گئی	مَا فُعِلْتِ	وَاحِد مُؤَنَّث حَاضِر
		Dual (D)	You (2) were not done upon	تم دو عورتیں نہیں کی گئیں	مَا فُعِلْتُمَا	تَثْنِيَة مُؤَنَّث حَاضِر
		Plural (P)	You (3 or more) were not done upon	تم سب عورتیں نہیں کی گئیں	مَا فُعِلْتُنَّ	جَمْع مُؤَنَّث حَاضِر
First person (1) (متکلم)	**Masculine/ Feminine**	**Singular** (S)	I was not done upon	میں نہیں کیا گیا	مَا فُعِلْتُ	وَاحِد مُذَکَّر/مُؤَنَّث مُتَکَلِّم
	Masculine/ Feminine	**Dual/Plural** (D/P)	We were not done upon	ہم نہیں کیے گئے	مَا فُعِلْنَا	تَثْنِيَة/جَمْع مُذَکَّر/مُؤَنَّث مُتَکَلِّم

Understand and learn the table for (الْفِعْلُ الْمَاضِيْ) – past tense verb.

بحث النفي للفعل الماضي المجهول	بحث النفي للفعل الماضي المعروف	بحث الإثبات للفعل الماضي المجهول	بحث الإثبات للفعل الماضي المعروف	صيغة
مَا فُعِلَ	مَا فَعَلَ	فُعِلَ	فَعَلَ	واحد مذكرغائب
مَا فُعِلَا	مَا فَعَلَا	فُعِلَا	فَعَلَا	تثنية مذكر غائب
مَا فُعِلُوْا	مَا فَعَلُوْا	فُعِلُوْا	فَعَلُوْا	جمع مذكر غائب
مَا فُعِلَتْ	مَا فَعَلَتْ	فُعِلَتْ	فَعَلَتْ	واحد مؤنث غائب
مَا فُعِلَتَا	مَا فَعَلَتَا	فُعِلَتَا	فَعَلَتَا	تثنية مؤنث غائب
مَا فُعِلْنَ	مَا فَعَلْنَ	فُعِلْنَ	فَعَلْنَ	جمع مؤنث غائب
مَا فُعِلْتَ	مَا فَعَلْتَ	فُعِلْتَ	فَعَلْتَ	واحد مذكر حاضر
مَا فُعِلْتُمَا	مَا فَعَلْتُمَا	فُعِلْتُمَا	فَعَلْتُمَا	تثنية مذكر حاضر
مَا فُعِلْتُمْ	مَا فَعَلْتُمْ	فُعِلْتُمْ	فَعَلْتُمْ	جمع مذكر حاضر
مَا فُعِلْتِ	مَا فَعَلْتِ	فُعِلْتِ	فَعَلْتِ	واحد مؤنث حاضر
مَا فُعِلْتُمَا	مَا فَعَلْتُمَا	فُعِلْتُمَا	فَعَلْتُمَا	تثنية مؤنث حاضر
مَا فُعِلْتُنَّ	مَا فَعَلْتُنَّ	فُعِلْتُنَّ	فَعَلْتُنَّ	جمع مؤنث حاضر
مَا فُعِلْتُ	مَا فَعَلْتُ	فُعِلْتُ	فَعَلْتُ	واحد مذكر ومؤنث متكلم
مَا فُعِلْنَا	مَا فَعَلْنَا	فُعِلْنَا	فَعَلْنَا	تثنية وجمع مذكر ومؤنث متكلم

Exercises

Exercise 1: **Fill in the table for (الْفِعْلُ الْمَاضِيْ) for the word نَصَرَ .**

بحث النفي للفعل الماضي المجهول	بحث النفي للفعل الماضي المعروف	بحث الإثبات للفعل الماضي المجهول	بحث الإثبات للفعل الماضي المعروف	صيغة
		نُصِرَ	نَصَرَ	واحد مذكرغائب
		نُصِرَا	نَصَرَا	تثنية مذكر غائب
	مَا نَصَرُوْا	نُصِرُوْا	نَصَرُوْا	جمع مذكر غائب
مَا نُصِرَتْ		نُصِرَتْ	نَصَرَتْ	واحد مؤنث غائب
		نُصِرَتَا	نَصَرَتَا	تثنية مؤنث غائب
		نُصِرْنَ	نَصَرْنَ	جمع مؤنث غائب
	مَا نَصَرْتَ	نُصِرْتَ	نَصَرْتَ	واحد مذكر حاضر
		نُصِرْتُمَا	نَصَرْتُمَا	تثنية مذكر حاضر
		نُصِرْتُمْ	نَصَرْتُمْ	جمع مذكر حاضر
		نُصِرْتِ	نَصَرْتِ	واحد مؤنث حاضر
مَا نُصِرْتُمَا		نُصِرْتُمَا	نَصَرْتُمَا	تثنية مؤنث حاضر
	مَا نَصَرْتُنَّ	نُصِرْتُنَّ	نَصَرْتُنَّ	جمع مؤنث حاضر
		نُصِرْتُ	نَصَرْتُ	واحد مذكر ومؤنث متكلم
		نُصِرْنَا	نَصَرْنَا	تثنية وجمع مذكر ومؤنث متكلم

Exercise 2: **Fill in the table for (الْفِعْلُ الْمَاضِيْ) for the word ضَرَبَ .**

صيغة	بحث الإثبات للفعل الماضي المعروف	بحث الإثبات للفعل الماضي المجهول	بحث النفي للفعل الماضي المعروف	بحث النفي للفعل الماضي المجهول
واحد مذكرغائب	ضَرَبَ	ضُرِبَ	مَا ضَرَبَ	
تثنية مذكر غائب	ضَرَبَا	ضُرِبَا		
جمع مذكر غائب	ضَرَبُوْا	ضُرِبُوْا		
واحد مؤنث غائب	ضَرَبَتْ	ضُرِبَتْ		
تثنية مؤنث غائب	ضَرَبَتَا	ضُرِبَتَا	مَا ضَرَبَتَا	
جمع مؤنث غائب	ضَرَبْنَ	ضُرِبْنَ		مَا ضُرِبْنَ
واحد مذكر حاضر	ضَرَبْتَ	ضُرِبْتَ		
تثنية مذكر حاضر	ضَرَبْتُمَا	ضُرِبْتُمَا	مَا ضَرَبْتُمَا	
جمع مذكر حاضر	ضَرَبْتُمْ	ضُرِبْتُمْ		
واحد مؤنث حاضر	ضَرَبْتِ	ضُرِبْتِ		مَا ضُرِبْتِ
تثنية مؤنث حاضر	ضَرَبْتُمَا	ضُرِبْتُمَا		
جمع مؤنث حاضر	ضَرَبْتُنَّ	ضُرِبْتُنَّ		
واحد مذكر ومؤنث متكلم	ضَرَبْتُ	ضُرِبْتُ	مَا ضَرَبْتُ	
تثنية وجمع مذكر ومؤنث متكلم	ضَرَبْنَا	ضُرِبْنَا		